

[CONFIDENTIAL.]

[No. 23 of 1875.]

REPORT ON NATIVE PAPERS

FOR

The Week ending the 5th June 1875.

THE *Pratidhwani* of the 22nd May writes the following, on the new Rent Bill:—Our wise Lieutenant-Governor is about to ruin the tenantry by his proposition to enact a new law. If the proposed law be actually passed, there will be great exultation on the part of the zemindars, and considerable misery and lamentation on that of the ryots. We never thought that the Lieutenant-Governor would be so cruel towards the helpless tenantry. Perhaps there is sufficient cause to induce him to act in this way. What matters it to him, whether a poverty-stricken peasantry are happy or miserable, contented or otherwise? An address, on the other hand, by the British Indian Association is of immense value; and will be of great use to him in his hour of need.

PRATIDHWANI,
May 22nd, 1875.

It would be well in every respect if suits for arrears and enhancement of rent were continued, as before, in the hands of moonsifs under Act VIII of 1869; but the zemindars would not be satisfied with such an arrangement. It is not easy to ruin the tenantry by fooling the moonsifs; and hence the dissatisfaction with these officers, and the continued representations hitherto made against them. At the meeting of the British Indian Association, held for memorializing the Government of India against the passing of the Civil Appeals' Bill, how numerous were the hostile remarks made about the moonsifs by Baboo Joykrishna Mookerjee! Under the present Bill, a number of ryots may be sued at once, and the Collector will be empowered to fix a uniform rate of rent in a pergunnah. This is extremely unjust. All land is not equally productive; and the rental at which it is leased out to the ryots is not the same in every instance. If the Collector, therefore, were to fix a uniform rent-rate, both good as well as bad land would be equally assessed. Another objection is, that it is difficult summarily to decide such suits and yet secure the ends of justice.

The mutual relations of zemindar and tenant in Bengal are of an extremely complicated character. The permanent settlement, though highly advantageous to the zemindars, has proved otherwise with the tenantry; and it has been owing to this fact alone, that they have so long had to groan under oppressions, which eventually brought about the agrarian disturbances in Pubna. And not only in that place, but almost everywhere in Bengal, the great body of the ryots are dissatisfied with their zemindars, on account of the oppressions practised on them by the latter. Such bitter consequences would never have resulted, had the relations between the two classes been founded on anything like justice and righteousness. It therefore urgently behoves Government to seek to establish such

relations between them as would be approved by sound morals and just reasoning. Sir Richard Temple must be supposed to commit a grave error, if, by the present Bill, he aims at putting a check to all disputes between the landlord and his tenants. Engendered by oppressions, they cannot be settled by the same agency, so long as a law, that shall administer justice equally to both parties, is not enacted and promulgated. We earnestly beseech Government not to be unduly hasty in passing such an important Bill. It would be absurd to seek to solve a question of such intricacy without protracted deliberation.

PRATIDHWANI,
May 22nd, 1875.

2. The same paper observes, in another article, that the people have become very curious to understand the spirit and disposition of Sir Richard Temple. According to his admirers, he is a friend to all classes of the people, to the zemindar and the ryot, the learned as well as the illiterate, males and females, Hindoos, Mahomedans, and Christians alike. He reminds us of a painter, who sought to please everybody. Is Sir Richard Temple really friendly to all sections of the subjects? Or does he, like the painter we have alluded to, seek to please everybody, but succeed in pleasing none? As far as we have seen of His Honor, we observe that he is winning the good will of the natives by simply setting aside, either partially or wholly, those administrative measures of Sir George Campbell, which gave them great dissatisfaction. But a reputation of this nature cannot but be short-lived. We are at a loss to conjecture what course His Honor will pursue, when this line of policy is exhausted. Up to this time, we have discovered no indication of the existence of any remarkable administrative genius. He is now seeking to preserve his fame by simply keeping the zemindars in good humour. We, however, fear that this course will not fully serve his purpose. Whatever might have been the faults of Sir George Campbell, he possessed in an eminent degree the real talent for administration; and it was only from a slight abuse of his undoubted talents that he incurred so much unpopularity. If Sir Richard Temple is wanting in this, his popularity, however great, will prove of but little advantage.

RAJSHANKY
SAMACHAR.
May 26th, 1875.

3. The *Rajshanky Samachar* of the 29th May remarks, in an editorial headed "Disputes between landlords and tenants," that, owing to different standards of measurements, and different rent-rates prevailing in the several estates from the different characteristics of the soil, it will be a matter of extreme difficulty to the Collector to fix a uniform rate in any pergunnah. Having for its object the cessation of disputes about rent between landlords and tenants, the present Bill is calculated to do much good to the country; but unless principles are first laid down, by which the decision of the revenue officers in fixing the rates shall be regulated, we do not see how it can succeed in attaining its object. In our opinion, Government should allot a fixed portion of the produce of the land respectively to the landlord and to the tenant. This system obtained in the country under the old Hindu kings, and is still in existence in several places. It will, if enforced by Government, put a stop to agrarian disturbances, and will also serve to check the growth of litigation among the people. If suitable provisions be not made in the new Bill for fixing an equitable rate of rent, let Act VIII of 1869 be revised for this purpose.

HINDU RANJIKI,
May 26th, 1875.

4. The *Hindu Ranjika* of the 26th May dwells on the great importance of introducing the study of the "zemindary and mahajani accounts" into the schools of this country. A knowledge of these accounts is highly necessary to success in common life.

5. The same paper thus comments on the Rent-Bill:—The Bill has certain defects which, if allowed to pass, will frustrate the object for which it has been framed. It will be legal for the zemindars to sue the ryots collectively and *vice versa*. We have grave doubts as to whether the rights of the parties will be justly adjudicated in this way. The number of those that will probably seek the benefit of the new law is not very small. We cannot expect that, in the absence of appeals to the civil courts, and on a summary procedure, the Collectors will be able, by their decisions, to give satisfaction to the parties concerned. They will decide the suits according to the best of their knowledge; and hence that side to which they lean will win. The decision will be acceptable either to the zemindar or the ryot. Again, we do not see how the disputes can be settled by appealing to the Commissioner and the Board. Since the Judges of the civil courts have not, after so many years of labour and by their just decisions, succeeded in satisfying both parties, it seems very improbable that the Collectors and arbitrators will meet with success. In short, if this Bill be passed into law, either the zemindars or the ryots will, in the long run, have to suffer seriously. And when the difficulties shall have reached a point beyond endurance, one or the other party is sure to break through all restraints of law and commit outrages. Under these circumstances, it seems more desirable that Act VIII of 1869 should be revised. But if it is really the desire of Government to pass this Bill, let its merits and demerits be thoroughly discussed before passed. In its present form it is not likely to secure the desired ends.

HINDU RASIKA.
May 30th, 1874.

6. The *Amrita Bazar Patrika* of the 27th May, in an article of considerable length, headed the "Strange devices of the English nation," writes the following:—The conduct of the English Government is indeed strange! At great expense, and with much care, it has taught us from our infancy, that none, but a coward, will seek to please others by flattery, and that a well educated, enlightened, and great nation never demeans itself by forgetting its self-respect. Porus, defeated and a captive, still proudly asked Alexander to "treat him as a king." To inculcate the noble feelings of magnanimity and self-respect in individuals, we are frequently referred to this and like incidents. We read them in the school, in the college, and even after the close of our college life. The sentiment appears in every good literary work; and not only Government, but the large class of Anglo-Indians also, are continually teaching us this lesson by the example of their lives and manners. But whenever, acting on the instructions thus imparted us, we have shown the least indication of the possession of self-respect, whenever we have not completely prostrated ourselves at the mere sight of an Englishman, whoever he might be, whenever we have sought to cultivate friendly feelings with an Englishman, regarding him as an equal, or whenever, in the course of any discussion, we have had the courage to differ from his opinion, we have been instantly reproved as being unmannerly. We read in the Government schools, that the laws regard no distinctions of creed or race. Government also reiterates this lesson at every step. But in practice it is otherwise. It is a rule that Judges empowered to try the semi-civilized, half-educated, and black people of India, are not competent to try any, who are of the well-educated, the highly civilized, and the conquering English nation. No matter who tries natives in criminal cases, but Judges of the High Court or Magistrates vested with special powers alone are competent to try Englishmen in India. We were asked to believe that, in the matter of public appointments, no distinction would be made between Europeans and Natives of India. We were comforted with this assurance, and labored hard to obtain high positions under Government,

AMRITA BASAR
PATRIKA,
May 27th, 1875.

but our prayers served only to enrage the English. In her proclamation, it was announced that men of all creeds and nationalities were entitled, without any distinction, to enter the Queen's Civil Service. But as soon as we, overcoming a multitude of social scruples, and crossing the sea, arrive in England to compete for those high offices, numberless obstacles are thrown in our way. If, again, the new rule, by which the prescribed age of candidates has been raised to 25 years, be limited only to the Europeans, the doors of the Civil Service will virtually be closed against the natives of India. Formerly there were no internal dissensions in the country. If any disputes arose, the village *Pancháyuts* settled them. The head of the family had control over the members of his household, and the *mandal* over the village. The leaders of society attended to social matters; and men were kept back from wickedness and sin by the severity of the punishments inflicted. Government has ruined this system by its laws, the police, and the Courts. The confidence and trust, we before had in each other, have now disappeared; we have become fond of litigation; incidents in our own domestic and social life are now closely interwoven with the laws and regulations of Government. With the intricacies of law, our life also has become so intricate, that we cannot safely move a step without them. When the condition of the country had reached this point, and litigation, like bread, had become a necessary means of livelihood, Government showed its anxiety to arrest the progress of this evil. The stamp laws were enacted to make litigation expensive; Judges were vested with powers of summary trial, and Mr. Hobhouse introduced the Civil Appeals' Bill with the view of decreasing the number of appeals. The Lieutenant-Governor is now about to vest the Collectors with almost unlimited powers, in disputes regarding rents between the landlords and their tenantry; and the High Court also, in its original jurisdiction, has recently published a circular, in which a more extensive use of the court fee stamps is required from suitors.

Now, Government can have but two objects in increasing the expenses of litigation,—(1) to recoup itself for the expenditure incurred by the courts, in matters connected with the administration of justice, or (2) to check the litigious propensity of the subjects. We, however, learn, from the published records, that, with the increase of the efforts of Government, by the intervention of stamp laws, to restrain the growing propensity of the people for litigation, that propensity has likewise steadily increased. Hence the remedy will not be found in making litigation more expensive. Other means should be resorted to. Litigation has ruined us.

AMRITA BAZAR
PATRIKA,
May 27th, 1875.

7. The same paper regrets to observe that the Indian Government has, contrary to the wishes of the inhabitants of Baroda and even of Jumna Bye herself, installed a Prince of the Khandeish line on the *guddee*. This measure has been extremely unpopular. The Khandeish branch is regarded as illegitimate, and, as such, not entitled to succession.

EDUCATION GAZETTE
May 28th, 1875.

8. The *Education Gazette*, of the 28th May, after generally approving of the contents of the Municipal Bill, remarks, that though it might not be desirable, on several grounds, to entrust the whole business of municipalities to native members, still, in order to give them greater scope for acquiring the habit of self-government, it might be proper to leave some room for the exercise of independent action on their part. It is to be regretted that in this respect the Bill is defective. If the Magistrates are vested with the large powers over the municipalities now proposed, native members will have very

little liberty to act for themselves. In connection with the Bill, we may also state our opinion, that taxes should be imposed only on immoveable property, situated within the jurisdiction of a municipality; and that rates should not be levied according to the condition and wealth of the rate-payers.

9. The *Bhārat Sangskārak*, of the 28th May, thus writes in an article on the collection of the road cess:—The income derived from it is large; it remains to be seen how this sum is disbursed. Local wants should be met by local funds. Some means should be speedily adopted for this purpose; then will the people be satisfied and thank Government for removing their wants, with money derived from themselves. It is now clear that the imposition of the road cess has not produced dissatisfaction. Yet it behoves Government carefully to enquire whether oppressions are practised on the ignorant tenantry by the zemindars in connection with this tax.

BHARAT
SANGSKARAK,
May 28th, 1875.

10. The *Hālīshahar Patrikā*, of the 28th May, directs the attention of Government to the several instances of miscarriage of justice, in the Calcutta Small Cause Courts, from the careless way in which suits are disposed of; the Judges knowing that there are no appeals against their decisions. False suits are frequently instituted on the strength of the belief, which generally turns out to be correct, that the claims will be decreed. Another thing in connection with these courts is, that these decrees cannot be enforced on immoveable properties; hence just claims are frequently evaded.

HALISHAHAR AND
SEARSOLE PATRIKA,
May 28th, 1875.

11. The *Hindu Hitoishini*, of the 29th May, observes that, owing to the persistent hostility of a number of low European and Anglo-Indian journals to the progress and interests of natives, the latter are gradually conceiving feelings of dislike to the English nation generally. These Europeans frequently maltreat the natives, and cry down as disloyal everything which they do, with a view to their progress. The *Englishman* recently gave a very vivid and alarming account of the growth of representative associations among them, and seems to have conceived great fears, which are, however, totally unfounded.

HINDU HITOISHINI,
May 29th, 1875.

12. The *Dacca Prakāsh*, of the 30th May, gives it as his opinion, that instead of appointing a manager, as is proposed, to a joint undivided estate, it would be better to partition it among the several co-sharers. The appointment of a manager will deprive the co-sharers of all power to manage their own estates; whereas the partition of the estate, if carried out through the agency of a competent Government officer, will do much good to both the proprietors and the tenantry.

DACCA PRAKASH,
May 30th, 1875.

13. The *Som Prakāsh*, of the 31st May, observes, adverting to the memorial of the zemindars of Dacca to the Lieutenant-Governor on the subject of rent disputes, that the memorialists aim at the abolition by law of the right of occupancy possessed by several ryots in their holdings. We are almost certain that if such a law be enacted, the permanent ryots, one by one, will be ejected from their holdings. If the zemindars were, all and every one of them, honest men, and the ryots wholly dishonest, such a law might not do much harm. But our knowledge of zemindars precludes us from supposing that the rights of the tenants will be at all respected. The only consequence of such a law will be that Act X of 1859 will become a dead letter. The true cause of the agrarian disputes is to be found in the frequent attempts of the zemindars to levy illegal cesses and make arbitrary enhancements of the rent-rate, and the only remedy we can

SOM PRAKASH,
May 31st, 1875.

suggest is that a permanent settlement should be made by Government, with the ryots, through the intervention of the zemindars.

SOM PRAKASH,
May 31st, 1875.

14. The same paper remarks that the re-establishment of a native government at Baroda is likely to give very little satisfaction. The new Guicowar is only a boy, and will continue to be under the almost absolute control of the British residents, till he attains his majority. The native minister also will have very little liberty allowed him; and after the striking manifestation, in the late Baroda affair, of the powers possessed by a resident, it is next to impossible that the prince will pay greater heed to the counsels of his native minister than to those of the resident. A large number of Europeans also will probably be appointed to Baroda to the exclusion of deserving natives.

SAHACHAR,
May 31st, 1875.

15. The *Sahachar*, of the 31st May, says that the conduct of Col. Phayre at Baroda has unmistakeably shown the importance, on the part of Government, of appointing only men of worth and competent abilities to fill the delicate and difficult post of resident. They should be chosen, not from the ranks of military officers, who are generally of a meddlesome and haughty disposition, nor should native states be placed under the control of a local government.

BEHAR BANDHU,
June 1st, 1875.

16. The *Behar Bandhu* gives the following reasons for the want of support accorded to newspapers. First, the people are steeped in ignorance and cannot appreciate newspapers; next, they look out for new and startling intelligence, not at all comprehending the real design and object of these periodicals. Others look out for pleasing and wonderful narratives, to be concocted in some way; for instance, something must be said about Russia, that the Russians have taken possession of the country up to Lahore; the Rajpoots have risen; the French at Pondicherry have surrounded the Gungaraj Fort; the Bengalis, panting for independence, were on the point of taking Fort William on the 24th May. But they would not like to have the story take another form, and to be told that the whole of them fled at the report of a single gun, and were captured to a man ere they had time to reach Chowringhee. False and trumped up stories like these would suit them well. There are those also who deem the newspapers to be entirely false. With a view to pander to such tastes the editor of the *Behar Bandhu* intends for the future to publish accounts of corruption on the part of court officials, and to show up the faults of others also.

BENGALI TRANSLATOR'S OFFICE,

The 5th June 1875.

JOHN ROBINSON,

Government Bengali Translator.

(7)

*List of Native Newspapers received and examined for the Week ending the
5th June 1875.*

No.	Name.	Place of publication.	Monthly, weekly, or otherwise.	Date.
1	"Grāmbārtā Prakāshikā" ...	Comercolly ...	Monthly ...	Agrahāyan and Pous, 1281 B.S.
2	"Bhārat Darpan" ...	Chinsurah ...	Bi-monthly ...	29th May.
3	"Suhrid" ...	Muktāgāchā, Mymensing	Weekly ...	18th and 25th May.
4	"Bungpore Dik Prakāsh" ...	Kākiniā, Bungpore ...	Ditto ...	20th May.
5	"Pratidhwani" ...	Calcutta ...	Ditto ...	22nd ditto.
6	"Rājshāhye Samāchār" ...	Karachmāriā, Rājshāhye	Ditto ...	26th ditto.
7	"Burrisāl Bārtābāha" ...	Burrisāl ...	Ditto ...	26th ditto.
8	"Hindu Ranjikā" ...	Bauleah, Rājshāhye ...	Ditto ...	26th ditto.
9	"Amrita Bazar Patrikā" ...	Calcutta ...	Ditto ...	27th ditto.
10	"Education Gazette" ...	Hooghly ...	Ditto ...	28th ditto.
11	"Bhārat Sangakārak" ...	Harināvi, 24-Pergunnahs	Ditto ...	28th ditto.
12	"Hālishahar and Searsole Patrikā" ...	Calcutta ...	Ditto ...	28th ditto.
13	"Hindu Hitoishini" ...	Dacca ...	Ditto ...	29th ditto.
14	"Dacca Prakāsh" ...	Ditto ...	Ditto ...	30th ditto.
15	"Sādhārāni" ...	Chinsurah ...	Ditto ...	30th ditto.
16	"Som-Prakāsh" ...	Chāngripottāh, 24-Per- gunnahs.	Ditto ...	31st ditto.
17	"Sahachar" ...	Calcutta ...	Ditto ...	31st ditto.
18	"Sulabha Samāchār" ...	Ditto ...	Ditto ...	1st June.
19	"Sāptāhik Samāchār" ...	Ditto ...	Ditto ...	25th May and 1st June.
20	"Sāptāhik Sambād" ...	Bhowanipore, Calcutta ...	Ditto ...	4th June.
21	"Samāchār Chandrikā" ...	Calcutta ...	Bi-weekly ...	27th and 31st May, and 3rd June.
22	"Sambād Prabhākar" ...	Ditto ...	Daily ...	26th May to 1st June.
23	"Sambād Pūrnachandro- daya." ...	Ditto ...	Ditto ...	28th May to 3rd June.
24	"Urdu Guide" (in Urdu) ...	Ditto ...	Weekly ...	29th May
25	"Jām-Jehān-numā" (in Persian.) ...	Ditto ...	Ditto ...	4th June.
26	"Behār Bandhu" (in Hindi)	Patna ...	Ditto ...	1st ditto.

Bengal Secretariat Press.

